

1. And now the teaching on yoga begins.
2. Yoga is the settling of the mind into silence.
3. When the mind has settled, we are established in our essential nature, which is unbounded consciousness.
4. Our essential nature is usually overshadowed by the activity of the mind.



5. There are five types of mental activity. They may or may not cause suffering.
6. These five are:  
understanding,  
misunderstanding,  
imagination,

sleep,  
and memory.

7. Understanding is correct knowledge based on direct perception, inference, or the reliable testimony of others.
8. Misunderstanding is the delusion that stems from a false impression of reality.
9. Imagination is thought based on an image conjured up by words, and is without substance.
10. Sleep is the mental activity that has as its content the sense of nothingness.
11. And memory is the returning to the mind of past experience.
12. These five types of mental activity are settled through the practice of yoga and the freedom it bestows.





13. The practice of yoga is the commitment to become established in the state of freedom.
14. The practice of yoga will be firmly rooted when it is maintained consistently and with dedication over a long period.
15. Freedom is that triumphant state of consciousness that is beyond the influence of desire.  
The mind ceases to thirst for anything it has seen or heard of; even what is promised in the scriptures.
16. And supreme freedom is that complete liberation from the world of change that comes of knowing the unbounded Self.



17. The settled mind is known as *samādhi*.  
In *samprajnāta samādhi*, the settled state is accompanied by mental activity:

first on the gross level,  
then on the subtle level,  
then a feeling of bliss,  
and finally the sense of pure "I-AM-ness."

18. After the repeated experience of the settling and ceasing of mental activity comes another *samādhi*.  
In this only the latent impressions of past experience remain.
19. This is the nature of existence for beings without gross physical bodies and for those who are absorbed in the womb of all life awaiting rebirth.
20. For others this *samādhi* is preceded by trust, perseverance, recollection, tranquillity, and wisdom.
21. It is near for those who ardently desire it.
22. Yet even among them there are degrees—mild, moderate, and intense.



3. It can also come from complete surrender to the almighty Lord.



24. The Lord is a unique being who exists beyond all suffering.  
Unblemished by action, He is free from both its cause and its effects.

25. In Him lies the finest seed of all knowledge.

26. Being beyond time, He is the Teacher of even the most ancient tradition of teachers.

27. He is expressed through the sound of the sacred syllable *OM*.

28. It should be repeated and its essence realized.

29. Then the mind will turn inward and the obstacles that stand in the way of progress will disappear.



30. These obstacles are:

illness,  
fatigue,  
doubt,  
carelessness,  
laziness,  
attachment,  
delusion,  
the failure to achieve *samādhi*,  
and the failure to maintain *samādhi*.

They are distractions from the path of yoga.

31. Such distractions make the body restless, the breathing coarse, and the mind agitated.  
They result in suffering.

32. But they can be eliminated if the mind is repeatedly brought to a single focus.



33. The mind becomes clear and serene when the qualities of the heart are cultivated:



friendliness toward the joyful,  
compassion toward the suffering,  
happiness toward the pure,  
and impartiality toward the impure.

34. Or through the practice of various breathing exercises.



35. Experience of the finer levels of the senses establishes the settled mind.
36. So does experience of the inner radiance that is free from sorrow.
37. So does being attuned to another mind that is itself unperturbed by desire.
38. So does witnessing the process of dreaming or dreamless sleep.
39. So does any meditation that is held in high esteem.

40. The sovereignty of the mind that is settled, extends from the smallest of the small to the greatest of the great.



41. As a flawless crystal absorbs what is placed before it, so the settled mind is transparent to whatever it meets—the seer, the process of seeing, or the object seen.  
This is *samāpatti*—the state of mental absorption.
42. The first stage of absorption is when the object of attention is gross, and its name and other thoughts are mingled together in the mind.
43. The second stage is when the memory is purified and the mind is quiet enough to be absorbed in the object of attention.
44. In the same way the third and fourth stages of absorption are explained: these occur when the object of attention is subtle.





45. The range of subtle objects includes all the levels of creation, extending to the limit of the *gunas*.
46. These levels of *samādhi* are concerned only with external objects.
47. But on refinement of the fourth stage of absorption, there is the dawning of the spiritual light of the Self.
48. This level is *ritambharā*, where consciousness perceives only the truth.



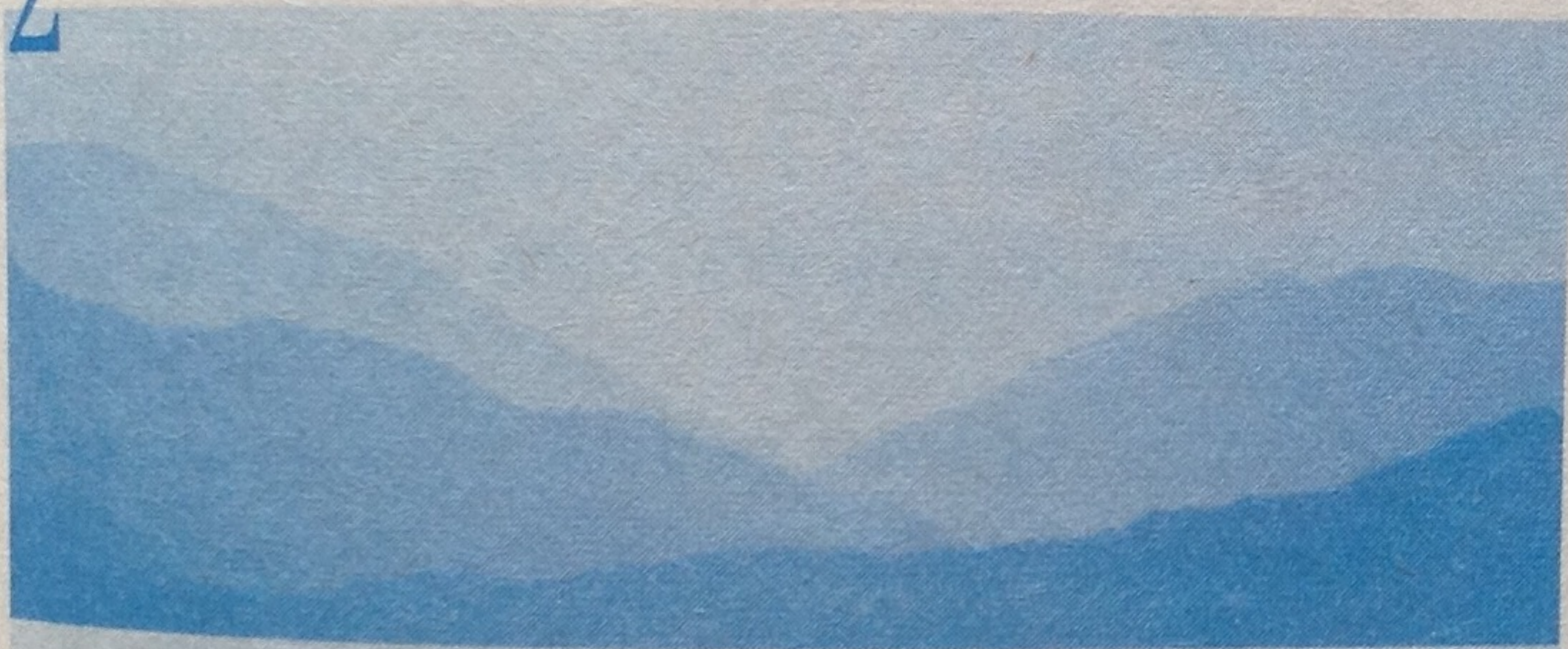
49. The knowledge gained through *ritambharā* is qualitatively different from that gained in the usual way through testimony and inference. The former means is intuitive and sees things as they are in their totality, whereas the latter means is partial.

50. The impression born of *ritambharā* prevents the accumulation of further latent impressions.
51. And when even the latent impression of *ritambharā* has been brought to a settled state, then all activity ceases and *nirbīja samādhi*—the unbounded consciousness of the Self—alone remains.





2



TREADING THE PATH



1. Purification,  
refinement,  
surrender.

These are the practical steps on the path of yoga.

2. They nourish the state of *samādhi* and weaken the causes of suffering.
3. The causes of suffering are five:  
ignorance of our real nature,  
egoism,  
attachment,  
aversion,  
and the fear of death, which makes us  
cling to life.



4. Ignorance of our real nature is the source of the other four, whether they be dormant, weak, suspended, or fully active.
5. Ignorance is the failure to discriminate between the permanent and the impermanent, the pure and the impure, bliss and suffering, the Self and the non-Self.
6. Egoism, the limiting sense of "I," results from the individual intellect's attributing the power of consciousness to itself.
7. Attachment is clinging to pleasure.
8. Aversion is clinging to pain.
9. And the fear of death is a spontaneous feeling, deeply rooted in us all, no matter how learned we may be.





10. The subtle causes of suffering are destroyed when the mind merges back into the unmanifest.
11. The gross effects of suffering are discarded through meditation.
12. The impressions of past action, stored deep in the mind, are the seeds of desire. They ripen into action in seen and unseen ways—if not in this life, then in a future one.
13. As long as action leaves its seed in the mind, this seed will grow, generating more births, more lives, more actions.
14. In these too, the fruit of wrong action is sorrow, the fruit of right action is joy.



15. Life is uncertain, change causes fear, and latent impressions bring pain—all is indeed suffering to one who has developed discrimination.

16. But the suffering yet to come should be averted.
17. The cause of suffering is that the unbounded Self is overshadowed by the world.



18. The world is the play of the *gunas*—the universal energies of light, motion, and mass. They take form as the elements and the senses. The purpose of the world is to provide us with experience and thus to lead us to liberation.
19. The *gunas* operate on various levels:  
gross,  
subtle,  
causal,  
and unmanifest.



20. But the Self is boundless.  
It is the pure consciousness that illumines the contents of the mind.

21. It is only for the sake of the Self that the world exists.



22. Although the limitations of the world disappear for one who knows the Self, they are not destroyed, because they continue to exist for others.

23. The Self is obscured by the world in order that the reality of both may be discovered.

24. It is ignorance of our real nature that causes the Self to be obscured.

25. When ignorance is destroyed, the Self is liberated from its identification with the world.

This liberation is Enlightenment.



26. Ignorance is destroyed by the undisturbed discrimination between the Self and the world.

27. There are seven stages in the growth of this wisdom.

28. The distinction between pure consciousness and the world is revealed by the light of knowledge, when the nervous system has been purified by the practice of yoga.

29. There are eight limbs of yoga:  
*yama*—the laws of life,  
*niyama*—the rules for living,  
*āsana*—the physical postures,  
*prāṇāyāma*—the breathing exercises,  
*pratyāhāra*—the retirement of the senses,  
*dhāranā*—steadiness of mind,  
*dhyāna*—meditation,  
*samādhi*—the settled mind.

30. The laws of life are five:  
nonviolence,



truthfulness,  
integrity,  
chastity,  
nonattachment.

31. These laws are universal.  
Unaffected by time, place, birth, or  
circumstance, together they constitute  
the "Great Law of Life."

32. The rules for living are five:  
simplicity,  
contentment,  
purification,  
refinement,  
surrender to the Lord.



33. When negative feelings restrict us, the  
opposite should be cultivated.

34. Negative feelings, such as violence, are  
damaging to life, whether we act upon

them ourselves, or cause or condone them  
in others.

They are born of greed, anger, or delusion,  
and may be slight, moderate, or intense.  
Their fruit is endless ignorance and suffering.  
To remember this is to cultivate the opposite.



35. When we are firmly established in  
nonviolence, all beings around us cease  
to feel hostility.

36. When we are firmly established in truthfulness,  
action accomplishes its desired end.

37. When we are firmly established in integrity,  
all riches present themselves freely.

38. When we are firmly established in chastity,  
subtle potency is generated.

39. When we are established in nonattachment,  
the nature and purpose of existence is  
understood.



40. Simplicity destroys identification with the body, and brings freedom from contact with other bodies.

41. Purity of mind, cheerfulness, mastery of the senses, one-pointedness, and readiness for Self-realization follow.

42. From contentment, unsurpassed happiness is gained.

43. By purification, the body and the senses are perfected.

44. Refinement brings communion with the desired celestial being.

45. From surrender to the Lord, the state of *samādhi* is perfected.



46. The physical postures should be steady and comfortable.

47. They are mastered when all effort is relaxed and the mind is absorbed in the Infinite.

48. Then we are no longer upset by the play of opposites.



49. Next come the breathing exercises, which suspend the flow of breath and increase the life energy.

50. The life energy is increased by regulation of the out-breath, the in-breath, or the breath in mid-flow.

Depending upon the volume, and the length and frequency of holding, the breathing becomes slow and refined.

51. The fourth kind of *prāṇāyāma* takes us beyond the domain of inner and outer.





52. Then the light of the intellect is unveiled.
53. And the mind is prepared for steadiness.
54. The senses retire from their objects by following the natural inward movement of the mind.
55. From this comes supreme mastery of the senses.



3



EXPANSION



1. When the attention is held focused on an object, this is known as *dhāranā*.
2. When awareness flows evenly toward the point of attention, this is known as *dhyāna*.
3. And when that same awareness, its essential nature shining forth in purity, is as if unbounded, this is known as *samādhi*.
4. *Dhāranā*, *dhyāna*, and *samādhi* practiced together are known as *sanyama*.



5. When *sanyama* is mastered, the light of supreme knowledge dawns.
6. But *sanyama* has its application at every stage of the development of this knowledge.

7. It is the heart of yoga, more intimate than the preceding limits.
8. Yet even *sanyama* is outside that pure unboundedness.



9. *Nirodha parināma*, the transformation of the bounded state, occurs when the attention moves from the rise and fall of the mind's impressions to the silence that pervades when its activity is settled.
10. This silence flows evenly into the mind, because it becomes a latent impression itself.
11. *Samādhi parināma*, the transformation of the settled state, is the alternation between the mind's being one-pointed and its being unbounded.
12. And from this comes *ekāgratā parināma*, the transformation of one-pointedness, the state



in which activity and silence are equally balanced in the mind.



13. These are the transformations of the mind. The transformations that operate in matter—transformations of quality, form, and state—are similarly explained.
14. Each object carries its past, present, and future qualities within it.
15. The diversity of matter is caused by the laws of nature which conduct evolution.
16. *Sanyama* on the three transformations brings knowledge of the past and future.



17. Perception of an object is usually confused, because its name, its form, and an idea about it are all superimposed upon each other. By doing *sanyama* on the distinction between

these three, we can understand the sound of all living beings.

18. From the direct experience of latent impressions comes knowledge of previous births.
19. And from the direct experience of its state, we can know the quality of another mind.
20. We know the quality, but not the content of the mind, because that is not within the sphere of this *sanyama*.



21. *Sanyama* on the form of the body makes it imperceptible, by breaking the contact between the eye of the observer and the light reflected by the body. From this *sanyama* invisibility comes.
22. The fruits of an action may return to the doer quickly or slowly. From *sanyama* on the fruit of an action comes



foreknowledge of the time of death, and the understanding of omens.

23. From *sanyama* on friendliness, compassion, and happiness, these qualities blossom.
24. From *sanyama* on the strength of an elephant, or other creatures, we gain that strength.



25. By directing the inner light we can see what is subtle, hidden from view or far away.
26. From *sanyama* on the sun comes knowledge of the various realms of the universe.
27. From *sanyama* on the moon comes knowledge of the arrangement of the stars.
28. From *sanyama* on the pole star comes knowledge of their motion.



29. *Sanyama* on the navel center brings knowledge of the bodily system.
30. *Sanyama* on the hollow in the throat brings cessation of hunger and thirst.
31. *Sanyama* on the *kūrma* nerve in the trachea brings steadiness.
32. From *sanyama* on the light in the head, we see the perfected ones.
33. By the clarity of intuitive perception everything can be known.
34. From *sanyama* on the heart comes awareness of pure mind.



35. The Self and the contents of the mind are completely separate.  
Our usual experience, which is directed to outer fulfillment, fails to distinguish between them.



*Sanyama* on inner fulfillment brings knowledge of the Self.

36. From this are born intuitive clarity, and finest hearing, finest touch, finest sight, finest taste, and finest smell.
37. These are subordinate to the state of pure unboundedness, but are the perfections of a mind still operating at the subtle level.



38. When attachment to the body is loosened and there is perfect knowledge of the movement of the mind, the ability to enter another's body is gained.
39. On mastery of *udāna*, the life breath that rises through the body, we can direct it upward and avoid contact with such things as water, mud, and thorns.
40. On mastery of *samāna*, the life breath that nourishes the body, the body shines with radiant light.

41. From *sanyama* on the relationship of hearing and *ākāsha*, celestial hearing is gained.
42. From *sanyama* on the relationship between body and *ākāsha*, together with absorption in the lightness of cotton fiber, we can move through the air at will.
43. The operation of the mind outside the confines of the body is known as *mahāvidehā*—"the great state beyond the body."  
This destroys the veil that covers the light of discrimination.



44. Mastery over the elements comes from *sanyama* on their forms—  
earth, water, fire, air, and space;  
on their characteristics—  
mass, fluidity, heat, motion, and  
omnipresence;



on their essences—

odor, flavor, form, texture, and sound;  
on the relationship between these forms,  
characteristics, and essences and on their  
evolutionary purpose.

45. From mastery over the elements come the  
eight physical perfections:  
shrinking the body to the size of an atom,  
becoming very light,  
becoming very heavy,  
becoming very large,  
developing an irresistible will,  
controlling the elements,  
materializing objects and causing them  
to disappear,  
fulfilling all desires.

In addition, the body becomes perfected and  
cannot be harmed by its own mortality.



46. The attributes of a perfected body are beauty,  
grace, strength, and adamantine hardness.

47. Mastery over the senses is gained from  
*sanyama*

on their power of perceiving;  
on the sense organs themselves;  
on the feeling of "I-ness" which sense  
perception creates;  
on the relationship between these aspects  
of the senses  
and on their evolutionary purpose.

48. As a result of this, the senses can move with  
the speed of thought and operate  
independently of the body.  
This is mastery over Nature.



49. He who has realized the distinction between  
the subtlest level of his mind, which is  
translucent intellect, and the Self, enjoys  
supremacy over all creation.  
Nothing remains unknown to him.



50. And when he is unattached even to this state, the very seeds of bondage are destroyed, and Enlightenment follows.
51. We should not respond with pleasure or pride to the alluring invitations of celestial beings, because this will obstruct progress, and it is always possible to fall.



52. From *sanyama* on moments and their succession, the finest discriminative knowledge is born.
53. This enables us to distinguish between two objects that are to all appearances identical.
54. Knowledge born of the finest discrimination takes us to the farthest shore.  
It is intuitive, omniscient, and beyond all divisions of time and space.
55. And when the translucent intellect is as pure as the Self, there is Self Realization.



# 4



## SELF REALIZATION



1. The perfections may already be present at birth, or they can be developed by herbs, *mantras*, by purification, and by *samādhi*.
2. Any change into a new state of being is the result of the fullness of Nature unfolding inherent potential.
3. But the apparent causes of a change do not in fact bring it about.  
They merely remove the obstacles to natural growth, as a farmer clears the ground for his crops.



4. All minds are created by ego—the separative sense of “I.”
5. All these expressions of individuality, however highly developed, are the impulses of the force of evolution.

6. And of these, only the mind born of meditation is free from the latent impressions that generate desire.



7. The actions of an enlightened being are neither black nor white, but those of others are threefold.
8. From their actions are sown the seeds of mental tendencies that bear fruit appropriate to their nature.
9. Memory and impression have similar forms. They give birth to our tendencies, which operate continuously to shape our lives, even if their cause is separated from their effect by time, by place, or by lifetimes.
10. And tendencies are without beginning, because the desire for fulfillment, which sustains them, is everlasting.



11. They are maintained by the mind's bondage to its objects, through the cycle of cause and effect.



12. The past and the future exist within an object, and are due to the difference in the characteristics of that object.
13. Manifested characteristics are the present; unmanifested, the past and future. All are the workings of the *gunas*.
14. The state of an object at any moment arises from the unique state of the *gunas* then operating.
15. Two similar objects appear different because of the difference in the minds that perceive them.
16. An object does not depend on a single mind for its existence, for if it did, what

would become of it when not perceived by that mind?



17. An object is experienced only when it colors the mind.
18. But the mind itself is always experienced because it is witnessed by the unchanging Self.
19. The mind does not shine by its own light. It too is an object, illumined by the Self.
20. Not being self-luminous, the mind cannot be aware of its object and itself at the same time.
21. Nor is the mind illumined by another more subtle mind, for that would imply the absurdity of an infinite series of minds, and the resulting confusion of memories.





22. When the unmoving consciousness of the Self assumes the form of intellect, it becomes conscious mind.
23. The mind that is colored by both its object and the Self, is all-embracing.
24. And the mind, despite its countless separative tendencies, exists for the sake of the Self, because it is dependent upon it.



25. All confusion about the nature of the Self vanishes for one who has seen its glory.
26. Then, truly, the mind begins to experience the Self as separate from activity, and is naturally drawn toward Enlightenment.
27. All thoughts that arise to interrupt this discrimination are born of the latent impressions that still exist.

28. These are to be destroyed by the same means as were described for the causes of suffering.
29. One who has attained complete discrimination between the subtlest level of mind and the Self has no higher knowledge to acquire. This is *dharma megha samādhi*—the state of Unclouded Truth.
30. It destroys the causes of suffering, and the bondage of action disappears.



31. Knowledge that has been freed from the veils of impurity is unbounded. Whatever can be known is insignificant in its light.
32. This *samādhi* completes the transformations of the *gunas* and fulfills the purpose of evolution.
33. Now the process by which evolution unfolds through time is understood.



The *gunas*, their purpose fulfilled, return to their original state of harmony, and pure unbounded consciousness remains, forever established in its own absolute nature.

This is Enlightenment.



ALISTAIR SHEARER did postgraduate work in Sanskrit at the University of Lancaster after studying literature at Cambridge. He has practiced and taught meditation for many years. He currently divides his time between lecturing and writing on the sacred art of Hinduism and Buddhism, teaching meditation courses, and leading cultural tours to the Indian subcontinent each winter ([www.trishulatravel.com](http://www.trishulatravel.com)). His latest publications include *The Spirit of Asia* and *Buddha: The Intelligent Heart*.



1



THE SETTLED MIND